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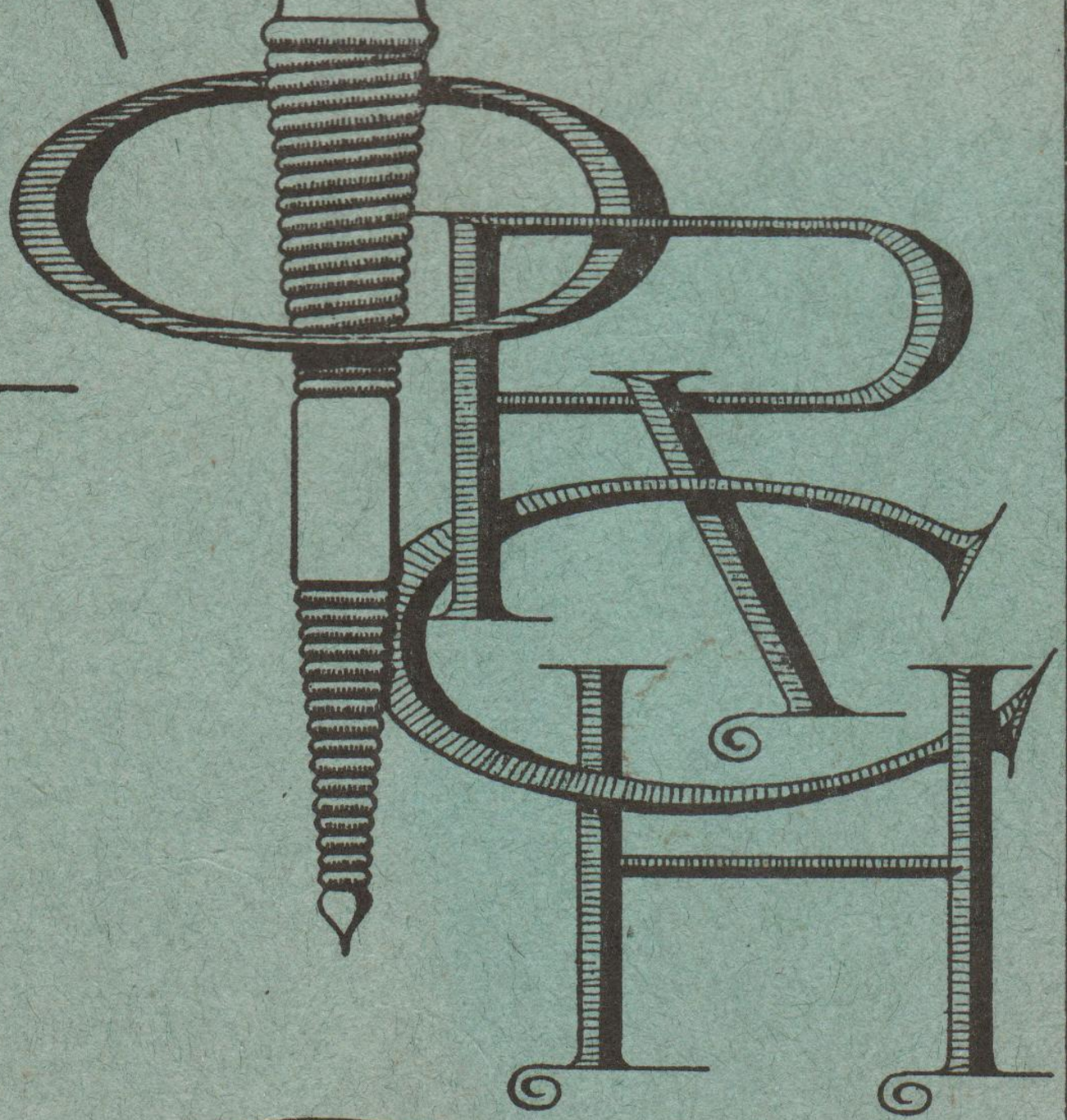


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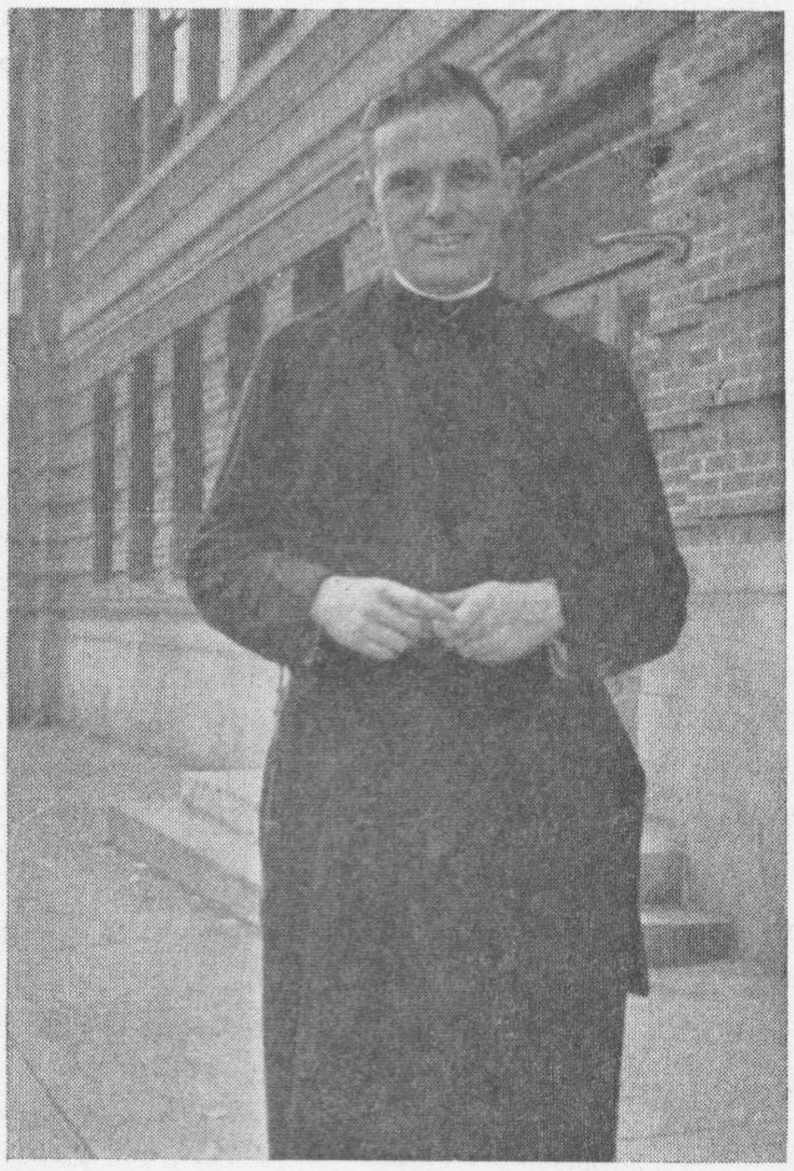
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THE TORCH

CATHOLIC CENTRAL HIGH SCHOOL — TROY, NEW YORK

Vol. 16 — March 21, 1941 — No. 9



TANTUM QUANTUM

After one of the retreats which I gave in one of the other cities, it happened that the school had a mission dance that evening. The boys from the other schools were baffled when the girl retreatants made the catchword of the evening a mysterious phrase "Tantum Quantum". When a girl was invited to sit out a dance, her escort was cryptically told "Tantum Quantum".

This, of course, is the principle which figures in your retreat — mainly that God intends us to use all His creatures but to use them "Tantum Quantum" in as much as they help us to save our souls and do not hurt us when we use them.

It was a particularly happy experience to have the privilege of giving this retreat to a mixed group of boys and girls. They faced the work with (seriousness and no levity but with great joy) for they agreed with me in asking, "Why should the devil have all the fun?"

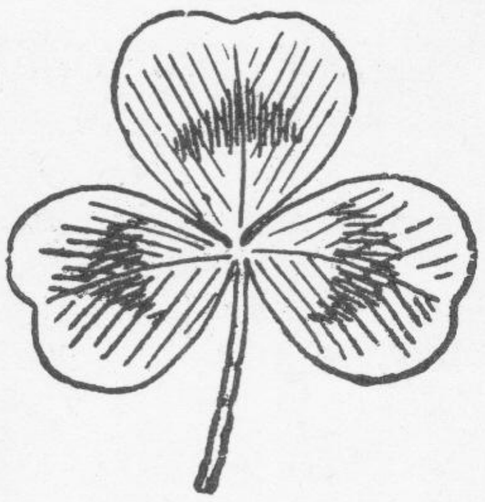
I shall boast of my experiences at Catholic Central High School — of the many fine friends which have been so kind to me — of the absolute silence which made footfalls audible in the corridors — and of a gorgeous group of girls and boys whose futures will be fruitful in the blessings they have sown for themselves in this holy retreat.

Congratulations! God bless you all and please keep me in your prayers.

— FATHER ALFRED J. BARRETT, S. J.

HIBERNIAE PATRONUS SANCTUS

FRANCIS T. O'DONNELL '42



Seven hundred and fifty years of persecution could not remove from the Irish people the Catholic faith which had been instilled into their hearts by the great St. Patrick fifteen hundred years ago. The Apostle of Ireland spent exactly half of his life in establishing the Church of God in Ireland. How well he succeeded can be attested to by his friends across the Irish Sea.

Patrick was in his sixteenth year when he first beheld Ireland, having been born probably in Scotland in the year 373. This illustrious youth, who had been taken by pirates was carried a prisoner into Ireland where he was sold as a slave to one Milcho. Thus our saint, who was destined by Divine Providence to convey the light of the gospel into the future Land of Scholars, was early qualified for the fatigues of the apostleship by the hardships of captivity, and was allowed by God to be a slave in a country which was one day to be delivered, through his ministry, from the bondage of satan.

In the beginning of the seventh year of his slavery, Patrick was warned in a dream to prepare for his return to the land of his birth. Accordindly he escaped to Albania, now called Scotland. Stricken with a vision, which brought back to his remembrance his sojourn in Ireland, Patrick formed the design of returning there to labor for the conversion of those islanders. To prepare himself to discharge so holy an understanding, he resolved to leave his country and seek in foreign lands the light and knowledge required for that apostleship.

The high character of St. Germanus, who was nominated bishop of Auxerre in 418, induced Patrick to go to that prelate. At Auxerre he lived for many years under the discipline of that illustrious bishop.

When St. Palladius, one of the first missionaries to Ireland, died, St. Germanus sent Patrick to Rome with instructions relative to the mission to Ireland, and gave him letters of introduction to Pope St. Celestine. Celestine himself then consecrated and appointed Patrick archbishop of Ireland, and sent him invested with all apostolic authority to preach the Gospel to the inhabitants of that island.

In 432 the apostle landed in Ireland. After converting a powerful chief in Ulster, Patrick, by particular feelings of charity towards all in general, undertook the conversion of his old master, Milcho, who had kept him as a slave for six years. In this instance, however, the words of Patrick had no effect, for Milcho, ashamed of allowing himself to be persuaded in his old age to abandon the religion of his ancestors by a man who had been his slave, threw himself into a fire and was burned to death.

The experiences of St. Patrick are too many to relate here. Suffice it to say that he converted thousands to the Faith, built churches, and performed many miracles in his journeys throughout the island. He always traveled on foot, slept on the bare ground, and with himself was austere. In all, St. Patrick built three hundred and sixty-five churches, consecrated almost as many bishops, and ordained nearly three thousand priests. At length, rich in virtue and happy to witness the prosperous state in which he had placed the kingdom of Jesus Christ in Ireland, the saint, in the year 493 and at the age of one hundred and twenty, went to receive in Heaven the reward of his labors.

An example of the Irishman's faith brought to him by St. Patrick is his devotion to the Blessed Virgin. St. Patrick from the first impressed on his hearers the beauty of the holy viginity, and held up Mary as the type and model of excellence so that among his earliest converts were virgins who consecrated themselves to the service of God, and taking Our Blessed Lady as their prototype, sought to reenact in their lives the virtues which were so characteristic of her. The Apostle of Ireland expressed his esteem for the early children of Mary who renounced all to follow with Mary our Saviour's path of trial and obscurity. Mary's name became a prayer on the lips of every Irish man and woman and so remains to this day.

St. Patrick is needed in the world today; the great apostle is needed above all in America — forty per cent of the people in this country go to a church; God is kept from the children in our schools; divorce, birth control, and other practices which disregard morals are widespread; atheistic Communism, a menace to both Church and State, is tolerated and sometimes even encouraged by certain public officials. But perhaps we have a St. Patrick among us here today — under another name. Fulton, perhaps?

St. Patrick said that no snakes would ever set foot on Ireland. Some people, who apply that to the present war and its character, say Ireland need not worry. The Irish agree with them; we think she will get along all right, especially while the firm hand of one of the greatest patriots in all Irish history — Eamon de Valera — is guided by the patron saint of the Isle of Saints — Saint Patrick.

Erin go bragh.

REMEMBER?

FRANCES K. DUNN '41



"I am here as your coach", said Father Alfred Barrett, S. J., as he opened the first conference of our retreat. "I will show you what to do, how to do it, but you will do the actual work."

We followed Father's advice and at the end of our three days of prayer, we found ourselves not only better Catholics, more closely united with Christ and Mary, but we were happier, more contented, and were looking forward to a new and fuller life brought about by the application of the truths we learned during that time.

During our first conference, those of us who did not already know Father Barrett, became acquainted with his humor and his ability to make himself understood in present-day, high-school English. With his inimitable gift of mimicry, he presented for us a picture of a boy and girl really praying, and we realized that God is not some distant creature who must be addressed with thee and thou, but a real Person to Whom we can talk as we would to one of our friends. We can tell Him our troubles and ask His aid without being afraid of Him, if we simply strive to picture Him clearly as a real person, the Man who sat on the porch with Mary Magdalane at Bethany, eating the cookies Martha brought out to Him. Then we can really have "Martha hands but a Mary mind."

Learning to pray is one of the most important parts of a retreat, but we must also learn the Catholic Philosophy of Life. That is, where did I come from? Why am I here? Where am I going? One hundred years ago, none of us were on earth, one hundred years from now, none of us will be here either. Did I exist one hundred years ago, and if so, where? Emphatically yes, we did exist a hundred years ago. And where? In the mind of God.

Therefore I live in the mind of God and now that I am, I will always be. I am here to praise, reverence and serve God and save my soul. Where am I going? I am on my way to God, and incidentally, what time is it? It is later than you think to start being what you will always be.

The only way we can love God is to know Him and to do this, we must think more of Him. We must know Christ as we as we do the movies. That is, we should think more of Him than we do the movies. By that I mean that we should think of Christ more often than we think of the movies.

Everything else God made was created to help us save our souls and if we love Him, none of His creatures can hurt us for they are all good in themselves and are only bad when we use them wrong.

It was at this point that Father Barrett gave us the most arresting phrase of the whole retreat, the one which will live with us longest. It is "tantum quantum" — as much and no more. We can do anything we wish and can use any of God's creatures, if we remember to do it "tantum quantum" as much and no more than will help us to save our souls.

Some of the things which God created will get us into difficulty more quickly than others. If we are girls, these creatures are boys, and if we are boys, these creatures are girls. We must simply use the "tantum quantum" method in dealing with them.

Thursday morning, Father Barrett introduced us to his two girl friends, Perpetua and Felicitas. He gave us a modern version of their martyrdom and we began to wonder whether we have the fortitude to face martyrdom as they did. Do we consider death our wedding day?

Speaking of Perpetua and Felicitas, it is much easier, sometimes, to die for God than to live for Him, so one of our conferences was spent on the sins we commit most regularly, theft, back-biting, (which, by the way, only shows that we are inferior to the person whom we are trying to bring down to our level), and many others. To combat these faults, we all made two resolutions, one large and one small, one positive and one negative.

There are two railroad trains, the Celestial Express which carries us nearer to God through love of Him, and the Infernal Express which carries us away from Him through love of ourselves. Which train am I on? Where am I going? I can judge myself now, and if I am in mortal sin, I am on the Infernal Express but I can always transfer to the Celestial Limited through Confession.

Yes, Father Barrett's wisdom, his humor, and his kindness in straightening out our difficulties have made us extremely indebted to him. We will never forget that it was he who taught us to think of Christ as a great Captain and a great Leader and to pray to Him in order that we "may know Him more clearly, love Him more dearly, and to follow Him more nearly."

"NOW THAT WE ARE"

MARY FELLOWS '41

The retreat was over, which deduction was not very hard to attain judging from the sounds of laughter and gay conversation penetrating the halls so recently filled with the silence of God. Friday, I decided on a tour of inspection my intention being to determine the effect of Father Barrett's spiritual exercises on the student body.

Strolling along the second floor corridor I encountered Betty Morlley '42 and Claire Gallerie '42 waiting for a friend. Having made myself known I ventured to ask for their candid opinions on the retreat.

"Well", said Claire, blushing prettily as she spoke, "I think of it now as a moving picture of Christ and me, with Father Barrett as the director." To which Betty replied with:

"This retreat will always remain in my memory. Through the guidance of Father Barrett I shall always remember the splendid ideas which he has given me."

After thanking the girls and writing this down in my little black book, I proceeded on my way. Along the second floor, stopping at Room 208 I discovered Frances Kelly '42 preparing to go home. After the usual preliminaries I asked Frances for her opinion on the retreat and she replied with a twinkle in her Irish eyes:

"Because Father Barrett did the coaching for our retreat team, I have gained some valuable star points to be included in my C. C. H. S. track career. I find myself much more capable of writing success to the finis of my life after these unforgettable days."

After such brilliance I was left speechless and continued on my tour. Feeling the need of some edifying Senior opinions I dashed into Room 202 just in time to see Patricia Fitzgerald '41. To my ever-present query she demurely replied:

'The retreat has greatly inspired me, leaving on my mind an indelible imprint of the life of Christ so vividly described by our director, Father Barett".

Deciding to demand the masculine opinion, I chanced upon Thomas Welch '42 who hesitatingly answered: "This retreat was exactly what Father Barrett wanted it to be: it was fun. It was fun for everybody because we all took part in it wholeheartedly. It was great fun learning that Christ had a sense of humor, too."

After that excellent opinion I felt it only fair to give the boys another chance so I called to Edward Doyle '41 who was just coming out from the sacristy room. Ed replied: "The retreat made me know God better in every way. Now He is my friend — not some one who is so far from me that I cannot understand Him. I think we can all say that God is liked as well as loved."

Sensing that the masculine opinion had asserted itself for awhile I made my way toward the pamphlet rack where I found Mary Flynn '42 and Mary Grace Conlin '42. These Junior girls were unlimited in their praise of the retreat: "Enlightened minds, hearts and souls shine forth in the splendor of God's grace after our retreat," said Mary whose opinion was equalled only by that of Mary Grace who added: "The retreat has been like a spring tonic for our soul. The conferences were healthy spiritual exercises which I shall never forget because we learned where we come from, why we are here and where we are going."

Since by this time practically everyone had gone, I decided to wait until tomorrow for a few more opinions. When the morrow came, I again commenced upon my tour. In one corner of the cafeteria, chatting busily I found Marie Carlson '42 and her friend Rosemary Blais '42. They were very decided about the retreat and from Marie I received this thought:

"This retreat for me has been a soul-lifting reminder of the person I was on my first Communion Day. It has made me want to be more like that happy child, spiritually: made me want to retreat into the past."

Rosemary said thoughtfully after a few moments deliberation: "I shall always remember with pleasure the three days of retreat spent under the direction of Father Barrett. I especially enjoyed Father's modern explanation of the life of Christ".

By this time I was extremely impressed at the sincerity with which everyone regarded the retreat. Everyone at least had profited from Father's saying, "It is later than you think." From the manner in which lessons were being prepared and the quiet diligence attached to study, it seemed that the entire school, particularly the Seniors, had taken these words to heart.

I thought Religion class an appropriate place in which to question concerning the retreat so I advanced upon William Moulton '41 who came out with this wise statement: "Father Barrett has a novel way of putting things across to us. He makes us think of Our Lord and the saints as regular fellows." Upon hearing this Regina Pickett '41 added with a smile: "The spiritual guidance Father Barrett gave during the three days of our retreat will serve as a spiritual trademark of quality."

All this variety of opinions shows that each student received something different from the retreat. Each one applied it to his own life. By practicing and applying Father Barrett's spiritual exercises each will become bigger and stronger, with strength of character and strength of will.

FOR THE SAKE OF MEMORY

HELEN O'CONNELL '41



I—PREPARATORY
- (A) Picture
  1. Christ at the home of Mary and Martha.
     a. Martha preparing a meal.
     b. Mary sitting at feet.
     c. Mary doing the better thing.
- (B) "Martha hands but Mary mind."
- (C) Requisites for Retreat.
  1. Prayer
  2. Silence.
  3. The following of the directions given by the "coach".
  4. Generosity.

II—PHILOSOPHY OF LIFE
- (A). Picture
  1. Christ, fishing with Peter and John; boatload of fish; Peter's trust in Christ confirmed.
- (B) Principles.
  1. Where did I come from?
     a. I came from God.
     b. 'Now that I am I always will be."
  2. Why am I here?
     a. I am here to praise, reverence, and serve God.
     b. "What doth it profit a man if he gaineth the whole world but suffer the loss of his soul."
  3. Where am I going?
     a. I am going back to my Creator, God.
     b. "It is later than you think."

III—GOD'S CREATURES
- (A) Picture
  1. Christ in your mind
     a. "Lord that I may —
        know you more clearly,
        love you more dearly,
        follow you more nearly".
- (B) All creatures were created by God for me.
  1. All creatures are **good.**
  2. All creatures are to be used.
  3. Some creatures give more trouble than other creatures — boys, girls — drink, smoking, movies.
- (C) Use. All creatures must be used — Tantum Quantum"

IV—THINK TO LIVE
- (A) Saints Perpetua et Felecitas
  1. Death — wedding not a funeral.
  2. Could I die for Christ?
- (B) Mortal Sin
  1. One mortal sin
     a. Of the Angels opened hell.
     b. Of Adam and Eve closed Paradise
     c. Of me — I have a chance, now to repent.

V—DESTINY
- (A) Ticket — to where?
  1. Heaven — place of love.
  2. Hell — place of hate.
- (B) Judgement
  1. Judge — I judge.
  2. Witnesses — My senses, actions, words.
- (C) Confession
  1. Priest is a telephone, connecting us with God.
  2. Can become transfer from Infernal Express to Celestial Limited.
  3. Sin — **looks** like fun.
- (D) The only failure is the plunging of my soul into Hell.

VI—OUR SINS
- (A) Our greatest sins
  1. Theft
     a. Wasting Time.
        Stealing time from our parents and ourselves.
  2. Backbiting
     a. Mortal sin
     b. Give others plus, not minus.
     c. You can **never** tell the faults of others.

VII—OUR RESOLUTION
- (A) Three classes of men
  1. No backbone — I will do nothing about it.
  2. 50% will power — I will do something about it.
  3 100% will power — I will do everything.
  4. What are **you** going to do about it?
     All the way with Christ.
- (B) Resolve
  1. To do something extra.
  2. To refrain from doing something.

VIII—CHRIST'S LIFE
- (A) Bethlehem
  1. Care
  2. Mary, His Mother
  3. Baby—"Let me hold you in my arms"
- (B) Nazareth — Carpenter
  1. Obedience
  2. Family life.
- (C) Christ at My Age
  1. How did He act?
  2. St. Aloysius
     a. Man of Iron
- (D) Raising of the daughter of Jiras.
  1. "Talitha Cumi" Maiden Arise.
- (E) Raising of the Widow's son
  1. Young Man, Arise.
- (F) Christ and Peter
  1. Walking on the water — Faith
  2. Boat load of fish — Confidence
  3. At breakfast — "Peter, do you love me?"
  4. Peter's mother-in-law — "She rose and ministered unto them"
  5. "Thou art Christ".

IX—OUR LIVES
- (A) Lovers
  1. Apple Tree — Beautv inside
  2. Christmas Tree — Beauty outside
- (B) Christ — Apple Tree Lover —

BY FATHER BARRETT

TWO CARTHAGINIAN GIRLS

Walking at night-fall where the pink
And red hibiscus trimly furls,
I watch two petals blow to the grass,
Two crimson stains to make me think
Upon those Carthaginian girls,
Perpetua, Felicitas,
Whose very names our missals link
In perpetual felicity.

Blurred centuries dissolve. I see
A martyr walking to her crown,
Pale as her ungirded gown,
The tall, serene, patrician
Perpetua . . . . Felicitas,
Of humbler origin, a slave,
Nurses her dungeon-born tears,
Her babe of two brief days. Some man
Derides her travail pain and sneers,
"How against beasts will you be brave?"
To whom the martyr makes reply,
"I suffer now, but when I die
Christ suffers in me then, not I."
When over the arena sands
Races a tawny, snarling tide,
A surf of lions circling round,
Lions that cringe and paw the ground—
For suddenly no spear can prod
Them on to where Perpetua stands
Like a light-house shining out to God
With the white beams of extended hands.
Careless of death, its when and how,
Perpetua, Felicitas,
The mistress and the serving lass,
Encircle one another's necks,
Embracing, till a goaded cow
Is loosed to match and mock their sex.
Perpetua is tossed. She falls
Piteously. The heifer mauls
With violating horns. But she
Arises, mangled, smoothes her dress
And drapes that riven tunic, less
Mindful of pain than modesty
Then gathering her streaming hair
In the pathos of her womanly pride,
Begs for some clasp. With skill and care
Both arms swing in flaunt curves
To her head, that, though her robes be torn,
His eyes whom she dying serves
May deem her vain as any bride
And not as one who seems to mourn . .
Two Carthaginian girls, they kneel,
Perpetua, Felicitas
Upon their lifted throats to feel
The sacrificial coup-de-grace,
The stroke of consecrating steel.

So far away and long ago
These girls were born and loved and died,
It daily set my heart aglow
To see like petals side by side —
Perpetua, Felicitas
Pressed in the Canon of the Mass!

TALITHA CUMI

Talitha cumi!
Maiden, arise!
Maiden, maiden,
Open your eyes!
Daughter of Jairus,
Rise from the dead.
Jesus is bending
Over your bed.
Soon at the cistern
Village girls
Will shoulder their pitchers
And tossing their curls
Will turn at your coming
And widen their eyes.
Talitha cumi!
Maiden, arise!
Bending, bending
Over your head,
Talitha cumi
Jesus said,
Framed by the fringe
Of your opening eyes —
Talitha cumi,
Damsel, arise!

THE CANDLE

Slender and firm,
Whatever be its height,

Changing its body
Into heat and light,

The candle seems growing
From the candlestick,

As if an unblown yellow rose
Bloomed on the wick.

Lord, like this candle
Am I, who aspire

To consume my body
In my spirit's fire,

Who from my mother's womb,
As beeswax from the hive,

Was shaped by Thy molding
To be with light alive.

Lord, in this candle
Here I stand.

Lift me from the candlestick,
Hold me in Thy hand!

MISSA RECITATA

Cooperation at Mass is important for we obtain more grace and blessing by taking part in the recitation of the responses, than by passive attendance. It brings us in closer contact with the priest in His offering of the bread and wine on the altar. We suffer again with Christ, in His supreme sacrifice of Calvary We offer our hearts and souls to God, our intentions are united with those of the priest and we are really living with Christ, over again, His "saving" agony.



With this in mind, Dan McGrath 41 takes his place at the "mike" and leads the hundreds of Sodalists of C. C. H. S. in the "Missa Recitata" said each morning during Lent in the chapel auditorium of the school.

SPIRITUAL READING

Time spent in the reading of good literature is never wasted, for we are are elevating our minds and forming our characters by digesting its contents. The value of reading a Catholic book can not be measured, it is too great.

During retreat we all tried to read at least one religious book or pamphlet, and we realize how interesting and educational Catholic literature can be.

Let's continue the good work, let's read more "good books".



JESUS WAS SILENT

Yes, Jesus was silent. He mortified His tongue, kept silent, when a few words could have alleviated His suffering.

Silence during the retreat was necessary, in order to bring us in closer union with Christ, to help us know Him, and knowing Him love Our Savior more dearly. All our conversation was with our Blessed Lord, all our grievances and our joys were told to Him!

Jesus, appreciated our confidences. He likes us to tell Him about ourselves, because He is our Father and He loves us.

ADORO TE

Every knee is bent in adoration before our Divine Saviour. Every head is humbly bowed before His divine majesty.



The little things we do, like genuflecting befor the altar, these little marks of respect, show our love for the Lord. It is a simple thing, a genuflection, and yet it means s much. When we bend our knee, before the tabernacle it is our silent way of saying to Christ "I adore You".

AMBASSADOR

We offer our sincere thanks to Father Barrett, our "coach" during the retreat. Suerely He was a worthy "ambassador" of Christ. His inspired words, I am sure, led many souls from the valley of despair, to the valley of hope.

We all appreciate his kindness and his endeavor to help make our retreat the great success it was. We hope that we may have the privelege of another visit from Father Barrett in the very near future.

RAMBLINGS



The Retreat is over, but the words of Father Barrett still live in our hearts and aid us in keeping on the straight and narrow path which eventually leads to Heaven. The student body deserves to be congratulated for the wonderful silence maintained throughout the retreat. A special thank-you is due to Father Barrett who so generously gave his time to the many students who went to seek his advice. We can show our gratitude by remembering Father often in our prayers.

* * *

Hear ye! Hear ye! The Social Action Committee is sponsering a new activity. A Knitting Club, which eventually hopes to branch out into a Handicraft Club, has been organized. Sister Mary Gertrude instructs the girls in the fine art of knitting. The girls are anxious to learn so that they may assist in the work being done by the Red Cross organization.

* * *

Orchids to Anthony Paul and to the group of sodalists who aided him in presenting a protest relative to an objectionable picture which was to be shown. Their efforts were not in vain for the picture was cut before it was flashed on the silver screen.

* * *

Remember these? Why did God make me? . . . Where did I come from? . . . Why am I here? . . . Where am I going? . . . Tantum quantum! . . . No man is going to marry a girl for the price of a corsage. . . You've got to be a great lover if you want to be a saint. . . My name is Lazarus and I live again. . . . It is later than you think to start being what you should be. . . . All best things are hidden. . . . Love is Christ dying on the Cross. . . . Are you an apple-tree lover or a Christmas-tree lover? . . . Christ was an apple tree lover; you can be one, too. . . . Yes, these are a few of the many questions and statements which Father Barrett made during our Retreat. If we take these words to heart and ponder over them, we shall be less likely to fall into sin.

Lord that I may know You more clearly,
That I may love You more dearly,
That I may follow You more nearly.

If we practice this little verse our ticket will read from **Troy to Heaven.**

FASHION MART

HELEN BENSON '41



Some things you're bound to like:



1. A bright blue straw coolie hat.
2. An old fashioned, black satin evening
3. A tall twisted turbin, in red and white.
4. A pair of black gloves with a bunch of violets at the wrist.
5. Fish net gloves, for the first warm dasy, either purple or orange red.
6. A white silk blouse with cuff links marching down the front.
7. A cape skin bag and matching gloves in bright red and blue.
8. A bandana with clusters of flowers over each ear.
9. A spinach green felt waistcoat, fronted with Chinese panels of embroidered silk.
10. A long, long glove that goes around the waist — whose hand falls squarely on the hip.
11. A small coin container on a gold bracelet or a leather pocket book, with separate compartments for pennies, nickels, dimes, and quarters.
12. Initialed horse shoes to wear on your wrist, for "especial" good luck this spring.
13. Two tiny jeweled muskets crossed, to ornate your lapel.
14. A new pair of beet red leather pumps.
15. A Grecian sandal, with only three tiny straps for security.

* * *

Around this time everyone's thoughts turn toward spring, and every one is seized with a desire to improve her looks, clothes, and good times. The age old exercises again become 'tres populaire', and the faithful old brush is used vigorously, each night. One new theme is matching lip-stick and nail polish, and Revelon puts out tiny sets in matching colors, which are both inexpensive and practical. — When splurging on yourself, don't forget a bottle of hand lotion, to keep the hands smooth, during the damp weather ahead. — Tiny white leather sachets pinned under the collar of your uniform makes you smell as sweet as June. — A small leather sewing kit, to match that comb and compact, will keep you cool and collected, thus making you more ready for fun. — Tiny shell bows keep your hair back and look c-u-t-e. — A few new white collar and cuff sets will make your plain dresses alive. — Try these things and you'll find a new self. — A new hair do is a good "lifter-upper" and always wins new friends. — Above all this spring try to find fun in the little things you do daily. (By the by, I quote the list from a magazine article)



REMARQUES

HELEN RAMROTH '41

La semaine derniere "la Maison Francaise" du college de Russell Sage a presente un poete francais qui a parle du poesie et oe l'art francais.

Savez-vous que Marjorie M. Bouchard a fait le dessin pour cette page? Aussi savez-vous que notre desir a ete accorde? Richard Plante est retourne a l'ecole apres etre reste chez lui a cause d'une maladie.

Le vingt-cinq mars est l'anniversaire du jour sur lequel l'ange a annonce a la Sainte Vierge qu'elle serait La Mere de Dieu. C'est la fete d'Annonciation.

La fete de Saint Joseph vient le dix-neuf mars et tous les eleves souhaitent "une joyeuse fete" aux soeurs de Saint Joseph de Carondelet. Parce qu'il n'y a pas de classe ce jour, n'oubliez pas d'assister a la messe.

"C'est un grand jour les Irlandais!" Une vielle phrase mais toujours vraie parce que c'est la fete de Saint Patrice, ce grand saint qui a fait l'Irlande une fille fidele de l'Eglise.

Qui suis-je?

Je suis tres grande mais tres jolie fille aux yeux bleus et aux cheveux blonds. Je suis une des eleves les plus intelligents de ma classe et toujjours j'obtiens une bonne note dans tous Pmes sujets. Par ma maniere majesteuse on me reconnait. Peut-etre avez-vous lu ma colonne anglaise intitulee 'Les Livres Que Nous Lisons". Tres souvent on me voit avec mon amie Helene.

Je suis ne en 1851 a Tarbes, France. Apres avoir enseigne a l'Ecole Guerre, je suis convoque pour mettre mes theories en usage actuel. On m'a place a la tete de toutes les forces alliees en France. Chaque jour j'ai fait une visite a une eglise Catholique. Quelquefois on m'appelle le heros de la Marne. J'ai recu la commission allemande qui a demande l'armistice qui etait signe le onze novembre, 1918. J'etais nomme le Marechal de France et le Marechal d'Angleterre. Je suis mort le vigt mars 1929.

Die Deutschen Kreise

GEORGE LYONS '41

Unser Zurueckgehen zu Andachtsuebungen war ein grosser Erfolg. Jedermann schwieg alle Tage. Vate Barrett gab viele wuedige Reden, die wir nich nur jetzt, sondern auch spaeter im Leben im Andenken behalten sollen. Weil wir ein guaes Zurueckgehen hatten, sollen wir bessere katholische Jungen und Maedchen sein. Das Ergebnis des Zurueckgehen soll zuerst in der Schule erscheinen.

* * *

Wieder sind die deutschen Studenten sind beruehmt. Mary Grace Reutemann und Joe Joe Smith waren in dem "Apologetics Contest". Wir gratulieren sie fuer ihre Anstregungen.

Hast du gewusst? Don Faziola ist die dritte Person in seiner Familie der Deutsch in dieser Schule studierte.

Viele der deutsehen Studenten wundern, warum John McGrath nur im ersten Jahr Deutsch ist. Wir wissn nicht aber wir sagen zu John, "Besser spaet als gar nicht."

* * *

In Deutschland haben 63 Staedte mehr als 100,000 Einwohner, in den Vereinigten Staaten, 92.

Duisburg-Ruhort, an der Muendung der Ruhr auf dem rechten Ufer des Rheins, ist der groesste Binnenhafen Europas.

1861 bis 1865 war Carl Schurz General in der Armee der Nordstaaten.

Nuernberg liegt zwischen dem 49. und dem 50. noerdlichen Breitengrad, fast auf dem selben Breitenkreis wie die Stadt Vanvouver in Kanada.

Die Nuernberger Stadtbibliothek enthaelt 200,000 Baende.

Im Jahre 1879 baute Werner von Siemens die erste electrische Eisenbahn. Sie wurde auf einer Austellung in Berlin vorgefuehrt.

* * *

FAMILIE FABER

Ueberall, wo Bleistifte gebraucht werden, kennt man den Namen Faber. Es ist der Name der Familie, die schon seit 180 Jahren Bleistifte herstellt. Casper Faber fing damit im Jahre 1761 in Stein bei Nuermberg an. Sein Sohn Anton Wilhelm Faber uebernahm 1784 die Leitung der Fabrik, und 1839 trat dessen Sohn Johann Lothar an die Spitze des Unternehmens. Dieser versuchte das Geschaeft zu heben, indem er fieinere Bleistifte herstelte und auch gleichzeitig die neuendeckten Graphitlager in Suedostsibirien fuer seine Fabrik sicherte. Nun konnte er das Unternehmen vergrossern und neue Maerkte suchen. Aus dem Dorfe Stein wurde eine Industriegemeinde, eine Stadt der Faberschen Bleistiftindustrie.



R. EILEEN SHANLEY, '42

It was with sorrow that we were forced by the Retreat, to forego the pleasure of meeting the freshmen in 507, personally, but perhaps we shall remedy this in the near future. Those who know this class say that no two members of it are alike but all exhibit a willingness to cooperate. Room 507 has established an enviable reputation in the Mission field by bringing in the largest amount of medical supplies and by sending vestments, missals, altar linens, and many other articles to the southern Missions. The sodality meetings in 507 have been characterized by interest and earnest thinking. Their plans for the future include a joint meeting with Room 508.

An interesting feature in 507 is the group of Walsh's: Helene, Katherine, Nancy and the ever-tardy Richard, are not related but they have one common characteristic, the ability to ask searching questions. If no one else can answer their questions, they usually do it themselves. From that group, Nancy is the sister of Betty Kay Walsh (of the **Torch** board and the senior class) while Richard boasts of two older sisters, one a junior and the other a senior.

What did the Freshmen think of Retreat? Listen! Father Barrett won their hearts, too, with his cheerful personality, inspiring poems and ready wit. So successful was our "coach" that all we are worried about is how to get him back for our next Retreat.

Jane Walkinshaw '44 said, "I was under the impression that a Retreat was three days of listening to boresome talks but Father Barrett changed my mind the first time I listened to him."

Catherine Carney '44 thought the Retreat was the best thing that could take place in this school and was greatly affected by it.

Although she found it difficult to keep the pledge of silence, **Helene Walsh** '44 is certain this three day period of religious activity accomplished much good.

Hugh Vaughn '44 remarked that he enjoyed the Retreat chiefly because of the understanding that Father Barrett displayed for the problems of our age in life.

"Fortunate" is the way **Mary Campana** '44 describes Catholic High in having a Retreatmaster who could accomplish so much good in three short days.

Frank LaFay '44 gave the title of "Three Interesting Days" to our Retreat. He thought it was the emphasizing of where we came from, why we are here, and where we are going that inspired people the most.

Father Barrett's novel method of modernizing scenes in the Bible, or "reading between the lines", as he called it, made the Retreat enjoyable to **Ernest Tetrault** '44.

Rita Zwolenik '44 states that her first Retreat at Catholic High has impressed her greatly with the importance of a Catholic education.

The praiseworthy cooperation of every student, **Anthony Visk** '44 feels, was responsible for some part of the Retreat's success although the greater share of the credit belongs to Father Barrett.

Augusta Van Decar '44 is of the opinion that our Retreat-master's fine way of putting a point across helped to make her first Retreat so memorable.

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THE CHRISTIAN DOCTRINE OF PROPERTY

DOROTHY MATTHEWS '41

If thou wilt be perfect, go sell what thou hast and give to the poor . . . "

By these words we know that Christ believed in the right of private property. Had He intended to teach the opposite to this, He would have told the young man to give his goods away, not to convey the title of ownership to another by sale. Christ also taught that we should make proper use of our property by feeding the hungry, clothing the naked, giving drink to the thirsty, etc. From this fact, all persons have equal right to the things that God gave to this earth.

Along with the right of private property, there must be also the power of excluding others from interference with those goods we call our own. Without such powers, personal development, personal security, and adequate povision for family life are impossible. Although the church does adhere to the doctrine of private property, that does not mean that it opposes the system whereby the state is put in charge of certain public utilities solely for the prevention of monopolies of a character which would harm the general public. For this reason the church also opposes the concentration of ownership in the hands of individuals and corporations.

The church, therefore, teaches the right of private property, the duty to use that property in a proper manner, the power to exclude others from the use of that property, and the doctrine that opposes monopolies of a harmful character.

To the owner of property, however, comes the moral obligation to administer his property in such a way that all who live by it, or depend upon it, shall enjoy the economic opportunity of a reasonable and normal life.

In our economic world today, it is a notable fact that the people in industry are divided into two distinct classes: capitalists and laborers. The laborer receives a definite wage and though he may do much more work than he is required to do, he receives the same wage. On the other hand, the capitalists do no more than sit at a desk and "boss" the managers. For this they receive a huge amount of the profits.

The church is decidedly against this plan of distributing the profits of industry. The workers do more than the capitalists to produce the profits and yet they receive such a small portion that they are sometimes unable to provide their families with a decent living.

To correct this evil, the church has proposed a method whereby the surplus profits of a company should be divided among the workers who produce rather than among the shareholders who do nothing to produce it. In other words, something more than the average rate of return for labor should be given to those in industry who show exceptional efficiency.

In order to make this idea effective, it has been proposed that the state Legislatures, or Congress force all corporations to register for licenses and to include in their charters the profit-sharing plan advocated by the church.

The three principal ways in which the Church can properly make pronouncements concerning business and industrial relations are: by applying the general principles of morality to particular economic practices; by passing judgment upon the morality of particular methods or measures of reform; and by advocating and urging the adoption of certain methods and measures.

In his encyclical, **On the Condition of Labor,** Pope Leo XIII gives his principles on property, wages, labor organizations, and the industrial functions of the state.

Many students do not agree with the efficacy of these propositions, but they must admit that the church did achieve results in the moralizing of industrial practices and institutions in the Middle Ages and there is no reason why the church should not repeat the same achievements in our day.

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GUARDIAN OF MARY

In looking up into the depths of the sky on clear nights, we can see myriads of twinkling, dazzling stars. Some seem so far away while others seem to be ever with us. Some are born, live, and die in momentary brillance while others remain constant, and unfailing — giving a steady light that guides us all through the night.

St. Joseph is very similar to those constant stars — for through the ages he has been the guiding star of millions, and the protector of Christ's Church on earth. God gave Joseph a great position as the head of the Holy Family. In the home, and in the simple workshop, he was the one that God had appointed to guide the hands of the Infant Saviour. By his work, he had to give Mary the things necessary for life, and he did it by his toil as the simple carpenter of Nazareth. We can imagine St. Joseph in his workshop, toiling over his bench, the boy Jesus at his side, the two laboring for Mary. It is not hard to understand why St. Joseph is loved by men. Patiently, he gave his life to the service of his beloved spouse, and the Divine Son of God. St. Joseph is truly "the just man."

At the present time when the center of all society, the home, is being broken down by ruthless dictators, and by the indifference that is being taught by the modern school of thought, we turn to St. Joseph for support. Humbly, we ask that he might protect us as he did Mary and the Infant Jesus so many years ago. During March, his month, and especially during this holy season of Lent, let us implore St. Joseph for the assistance that we so sorely need. The more that we follow the path of Joseph, the closer we come to God. Let us, therefore, make the following prayer a part of our every deed:

"St. Joseph, our father, pray that we be thy worthy children; St. Joseph, our advocate, pray for the graces of which we stand in need; St. Joseph, our friend, and friend of the Sacred Heart, pray for us."

FORMULA FOR SUCCESS

"Time lost is never regained; time wasted can never be put to profitable use." It is true that many people spend years trying to be happy in a career they were never meant to follow. They choose their life work in a haphazard manner and make their lives dismal failures when they could have been great successes.

Vocation week is a time for serious consideration of the three states of life: the religious, the married, and the single states. There comes a time in life when we are forced to make a decision relative to what path we shall take, what way we shall travel.

It is wise to plan carefully, for our future life depends upon the care we take in preparing ourselves for our career.

The intelligent way for young Catholic boys and girls to decide upon their vocations is to consider what talents they may have, what path they wish to follow, and pray devoutly for light and guidance. Seek the advice of one who is capable of giving instructions.

Following one's vocation is merely doing God's Will just as He willed it. When we speak of vocations, we usually think of being a nun or a priest. Not many of us are chosen by God to serve Him in this way. What of the others, the people in the world, earning money, raising children? It is not necessary to enter a religious community to serve God. We may reverence Him in an office, in a factory, as a housewife. It is not necessary for us to spend all our time in formal prayer for every act, every word, we say may be a payer to God.

So, during the months of March, let us give thought to our vocations, serious thought. Let us ask God, our heavenly Father, for help. A father always wants his children to be successful and happy, and so does Our Blessed Lord. He feels happy when we beseech Him for aid. He is elated when He sees His children choose their life work wisely and well.

A CATHOLIC APPRAISAL OF MODERN LITERATURE

ROSE BEIDL '42



There is only one way of really living — that is the way God taught and set out. A complete and happy life can only be obtained when lived according to the teaching of Christ.. We, Catholics, are taught the way to live fully and completely by following the teachings of Jesus Christ — began Reverend Harold C. Gardiner S. J., literary editor of **America** and second speaker at the Catholic Forum, Troy.

The Reverend T. Gerald Mulqueen, S. T. D., Principal of Catholic Central High School, Troy. greeted the large audience assembled March fifth at the Hendrick Hudson Hotel, Troy. The Reverend Edmund J. Burns introduced the Cambridge University graduate who spoke on "A Catholic Appraisal of Modern Literature."

Literature is an art. It is a phase of life. Literature is an expression of our thoughts — continued the speaker. The human spirit is a unified thing and if art in general is a manifestation of that human spirit, it, too, will have a unity. Once, the arts were directed to a common end and purpose and had one center from which they obtained their unity — religion.

As far back as we can go in history, we find that music, dancing and acting were always connected with the act of worship. The Greek drama started out as a part of the litur gical ceremonies in honor of the gods. All arts once were united — by religion. Later the arts split up and pursued their own aims.

Because of this split, modern literature shows forth two effects — one good and the other bad. The stimulating energy, the boldness and the stark and utter truthfulness of present day literature are good effects. The controversial fact is that there is confusion of the mind, the lack of principle and guiding philosophy of life. English literature shows that when the religious unity was shattered, authors searched for some other values that might give a soul and meaning to their work.

The unity that is necessary, today, seems to be sought in social justice, in portrayal of suff ering undergone by minorities and groups, a cry against injustice, which in itself is good and the only difficulty is that those who have this greatest hatred of injustice have no comprehension of where justice is to be found.

Literature has suffered a great loss in having foresworn its one and only possible star. Still it is vivid, alive, and forceful. "Have the gains modern literature has made been sufficient to make up for the losses it has suffered?" The answer must be, "No."

Humaneness must be expressed in literature. To be human means primarily to have order in one's activities and order infallibly means direction: — an end and a purpose — not any sort of end or purpose but one that is worthy of human nature according to the Divine plan, under which alone one can be truly human. Also, a work of literature to be a human achievement must be represented in language that is itself, human.

Father Gardiner said that while there is the increased ability to paint vivid pictures of events and report thoroughly, the arts today with all their moorings severed find that they have no common purpose.

Literature must be in a simple language and appeal to the senses. Modern literature emphasizes action that is not inspired by the human soul, and a novel that dwells on these human actions will have very little to say about the human soul. Some authors insist on stressing lower values as against things of thought and will which make a human.

After the lecture in an interview for **The Torch,** Father Gardiner stated that some of our Catholic writers would have as many good books out as other writers if their books were given enough publicity. When asked to name some good books, the following were mentioned, **The Family** by Nina Fedorova and **Embezzled Heaven.**

Father Gardiner advised not to be too anxious to read the best sellers. Read reputable reviews and wait until the books have stood the test of time.

High school students like the theater, film and music sections of **America,** we were told.

It might be an interesting fact to know that European youngsters read more than the Americans do. Did you know that?

Father Gardiner's quiet, sincere and unassuming manner made his lecture an interesting one. We enjoyed it.

STOP! READ! LEARN!

CECELIAN CLUB PARTY

A pre-Lenten party was held by the Cecilian Club on February twenty-fifth. The red, white and blue decorations were in keeping with the spirit of patriotism. The newly elected president, Rosemary Blais '42 was duly honored. A musical quiz was conducted during which new members were initiated. Refreshments were served and the party was concluded by the entire group singing "God Bless America". Kathleen Greene was at the piano.

* * *

CATHOLIC EVIDENCE CONTEST

Congratulations to Helen Wilson and Anthony Paul who represented Catholic High in the Catholic Evidence Speaking Contest. All the contestants deserve a word of congratulations. The names of the participants and the topics presented are:

The Doctrine of Predestination
Joan O'Brien
Marriage — Why Indissoluble?
Mary Grace Reutemann
The Bible Alone, Not the Rule of Faith
Helen Wilson
Christ Founded Only One Church
AnthonyPassaretti
Is Evolution Tenable?
Anthony Paul
War — Always a More Evil?
Joseph Smith

* * *

OPERETTA

Miss Miller is planning our annual spring operetta. Gloria Gage will have the feminine lead. The operetta will take place in the near future with Mr. Walsh in charge of the musical arrangements.

Let's get on the subject of the Class of '43, (and by the way, you Sophs, the word Sophomore maans fool, but maybe I shouldn't let the Freshmen hear us say that,) well, as we were saying, some of these ambitious second year students are so fond of Geometry that they're actually taking two periods of it. Sounds crazy, but there must be something in it. In fact they'll probably finish with exceptionally high marks.

* * *

A rather humorous incident occured in a Geometry class a week or two ago. Believe it or not, a match actually went off in a boy's pocket without his knowing it; at least he didn't know it until he saw the smoke exuding therefrom.

* * *

We've heard it whispered about that there is an Easter dance in the offing, and we thought we'd warn you early so that you can all get your best gals picked out in plenty of time for the big event.

* * *

Have you heard? Glamour girls are on the wane. According to the best authorities, the American girl of 1941, spring edition, is natural, intelligent, and a good sport. So out goes glamour!

* * *

ACKNOWLEDGEMENT

Do you like the picture of Father Barrett? The **Torch** wishes to thank the **Blue Banner,** Vincentian, Albany, for permission to use the cut.

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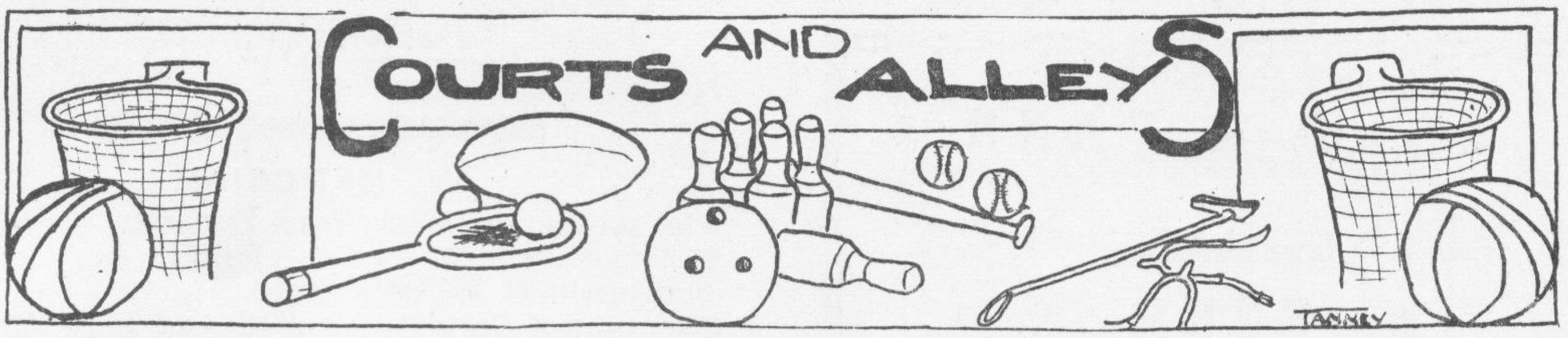
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The next night we ran into a little trouble, a little too much for our own good. Watervliet provided us with our first defeat of the season. They played a great game throughout and if any team deserved to beat us it was Watervliet.

However our next game more than paid for the defeat. In this game we met and defeated LaSalle Institute of Fourth Street in Troy, New York, alias the "Cinderella boys". They weren't the best team we played all season but in the second half they put up a fight that was fairly lively. All we can say in conclusion is that "They beat us at their game and we beat them at ours".

The freshman squad captained by Tommy Ryan, youngest brother of the now famous Ryan family, continues to roll along in grand fashion. The squad comprised of McCormick, Welch, Whitney, Raymond, Degnan, Owens, Maloney, Rosamilia, Welles, and Captain Tommy Ryan, has but a few defeats to mar its record as it approaches the end of its season.

In a recent game the frosh outplayed the Lansingburgh Barons by a score of 21 to 20. Raymond with 9 points and Tommy Ryan with 5 stood out for Catholic High.

The frosh continued their winning ways by trouncing an old rival, LaSalle by a score of 18 to 15. The fine team-work by the frosh spelled defeat for a strong LaSalle team.

McCormick with 7, led Catholic High to a 19 to 11 triumph over C. B. A. McCormick showed good form in this game and was largely responsible for our win.

The frosh finally bowed in defeat to a powerful Cathedral team, 21 to 20. Poor foul-shooting was largely responsible for our defeat. Raymond again led the frosh with 8 points. Raymond looks like a good prospect for the junior varsity next year.

For the second time in a row our frosh was defeated. This time by C. B. A., 10 to 9. Although a very low scoring game, it provided many thrills. Mack and Ryan stood out in this game for the frosh. Their inability to connect from the foul-stripe again proved disastrous for the team.

Against a very strong Vincentian frosh, the team again bowed in defeat to the tune of 25 to 20. Raymond and McCormick again were outstaning for the frosh with 5 points apiece.

Father Flynn, coach of the squad must be commended for his fine work with the boys. Without his guidance and assistance the squad would not have been so successful. His efforts however, are being paid off in dividends, by the fine results his boys have been accomplishing.

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LISTENING IN

IN MEMORIAM

The mother of Miss Mary Danaher.
The mother of Mary Costello '41.
The uncle of Betty Rourke '42.
The aunt of Caroline Vogt '42 and John Vogt '41
The aunt of Mary Mack '42

Compassionate Lord Jesus,
grant them rest and peace.

We are deeply grateful to Father Mulqueen and Father Hinds for making possible our retreat.

We think a word of commendation is due the student body as a whole for the splendid spirit shown during the Retreat. The silence which was kept during the three days, was particularly edifying. We learned many things during that time and we thank Father Barrett for what he did for us.

Before we mention another thing, we wish to welcome Bill Crowley and Dick Plante back to school after overlong absences brought on by "old man" sickness.

"Murph" Paul and Helen Wilson are to be congratulated for their splendid work in the Catholic Evidence Contest, as well as S. Oley Cutler, who will represent C. C. H. S. in the American Legion Oratorical Contest.

Did Mary Brown '41 know all the answers? She must have, for Mary won thirty-nine dollars on a recent quiz program.

* * *

In case you haven't heard, Helen O'Connell '41 is very adept at rescuing hats on a windy day. In fact, one blustery afternoon not long ago, she climbed the fence and went cavorting down the hill in front of school in hot pursuit of an escaping chapeau.

* * *

Ed Marcil '43 is an authority on dancing (he thinks). He witnessed a not too recent jitterbug contest and — oh well, ask Ed.

* * *

Answers to Last Issue's Tintypes

Freshman Boy: John Kelly
Sophomore Girl: Dorothy Zampier
Junior Boy: Jim Rvan
Senior Girl: Emily Diviney

* * *

This Issue's

FRESHMAN GIRL: A tall, new freshman in 500 with reddish glints in her hair like her senior sister who leads the drum corps.

SOPHOMORE BOY: In 402 we find a nice looking fellow in the J. V's. His father is quite a figure in school.

JUNIOR GIRL: In 208 there's a friendly red-haired miss who can boast of an intelligent brother in the Senior Class.

SENIOR BOY: A tall, dark, flirtatious fellow with the well-known art of getting into trouble.

THOUGHTS AND MUSIC

MARY LARGE '41

(Collected Poems—Alfred Noyes—Frederick A. Stoper Co.)

An open page of truth and joy is a book of poetry. To all who love English literature, to all who want to find truth mirrored in fancy's glass, and to all who want to find joy from pain, Alfred Noyes, one of the most melodious poets living, gives his joy and truth in his **Collected Poems.** Through the lines of many poems he brings together with various other subjects, the glory of England in her people and in their courage.

The powerful imagination of the author enables pleasant pictures to be painted before the eyes of even those who lack a fertile imagination of their own. While reading **The Elfin Artist** you can vividly see a little artist painting, by means of nature, the things that matter to him — the things that should mean as much to us — the things that we pass by.

Sorrow then fills your heart as you experience the heart pain of a woman who loses her loved one at war. You dread the dreary day when you heard the horrible news of the death of your dear one, and yet you are only reading the lines of a **War Widow,** only reading lines that are alive, lines that are filled with grief, lines that are replete with symbols of sadness. Page after page could be written describing the poems that are gathered in this sheaf but after all is said it may be described as a book that contains a beautiful story on every page.

Because we all love our native land, be it America or some far off land beyond the sea, we all are urged to express this love to those who do not fully know the country that is loved. Who is more qualified to express love for England than Mr. Noyes? While he lived at Staffordshire and studied at Oxford he first learned of the beauty of the White Cliffs and the southern coast of his native land. His knowledge taught him to love England and his love urged him to write. That is why we have today beautiful thoughts of England written down in melodious form by him.

Poetry will always remain alive and beautiful if such poets as Alfred Noyes continue to put their greatest and most simple thoughts to music. Poetry will then always remain "the reality of things that seem and the waking which is called a dream."

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THE CONSTITUTION, Our Most Treasured Heritage

GEORGE S. LETTKO '41

We call upon you to witness in this forty-first year of a century when nations are engaged in war that there remains but one federated nation, one democratic republic, spared from the raging conflagration — the United States of America. Because of the constitution, that sacred document in which the true Christian principles of Life, Liberty and the Pursuit of Happiness, are expressed, these United States are blessed with the priceless blessing of peace.

Is the Constitution just? Yes. Why? It is just because it was composed by pioneers of character whose paternal foresight in the long years ahead restrained them from adding any passages which might prove to be an opening for unscrupulous men to wreak destruction. Scrutinizing this document minutely, the Father of Our Country, George Washington, completely approved of it so much so that he defended it vehemently against all enemies both domestic and foreign. Madison, the Father of the Constitution worked indefatigably for its success and its continued existence. The constitution has remained unchanged, unshattered, by the wild dreams of each age. Wars have been fought, treaties have been signed, yet this one standard has still remained the basis of our government. Never once did it relinquish its admonishing councils urging all to live honestly as a national union. The very fact that this constitution is a solid standard of justice used by all the states under adverse circumstances proves that the constitution itself possesses that rare attribute of Justice.

Today when our international equilibrium is destroyed let us not now abandon our invaluable heritage in a futile attempt to restore it. Let us not today deviate from its guiding principles and declare war when none of those same principles has been violated. Instead, let us continue to adhere to that document which insures that "this nation under God . . . this government of the people, by the people, and for the people, shall not perish from the earth."

FLASH—Mr. Joseph Thorning, the next Forum lecturer will deliver a talk on **South America — Battleground of the Future** in the Hendrick Hudson Hotel, Wednesday, March 26. Those who attend the lecture are promised an evening full of enjoyment and interest which our learned priest is competently prepared to furnish in a talk most suitable to this period of history.

FLAMBEAU

S. OLEY CUTLER '41

THE ROAD GAME

Dedicated to a great Coach — J. O'K.

All I could hear was a mixed jumble of singing, talking, laughing, cheering and in the background the steady throbbing of the motor. On the outside one could see the threads of passing autos on the long white road. Ahead was only darkness as we cut through the night.

Happy? Of course we were, and we had a right to be. The way those boys played! What a game! In the back of the bus Bill Liney was eagerly talking about the field he made, and Joe Pasinella was laughing as he congratulated the CCHS "Sparkplug". Joe was fairly quiet though, for he only chalked up nine points. "Big Dick" McIntyre was half asleep over in the back seat. The double-threats, the Ryans were sprawled in the way that only they can do.

Up in front, however, the real action was going on. Here Ed Marcil and George Kelly were leading the singing of **Green Grass Growing** in competition with the Drislane and Mulcahy version of — guess what? Right back of them "Little Billy" Murray and Bobby Trombley are discussing, in their usual loud voices, their good times in sixth grade.

Was that Dan Quinn who cracked the joke about the baker who was always in the dough? "Cornbread", big Ryan chirps in, while the little Ryan yawns assent. "Smilin' " Ned Mc—Conway gets his little word in with the one about the mirage — the place where the little man who is not there keeps his car.

Slowly but surely Charlie Beidl has to tell why he likes the student busses better than the team bus, while "our boy" Pal Joey seemed to think that the home games against the cinderella team was better. All Joe could get out was something like "Ya man, ya man".

Despite the singing, joking, and laughing, I saw that even this was not the real spirit of the team. The real spirit was shown when the boys were a point or so behind. The leader of this true spirit of courage and portsmanship was "quiet, likeable" Joe O'Kane — our Coach. He and Father Glavin, were discussing the great points of the game, and many a time their talk turned to the great days of the "Great Rock" at Notre Dame.

But through all, time passed as it does. First one, then another voice ceased. Soon only lingering tones of "grass growing all around" remained. Soon only the lingering cheer for the "Sparkplug" went up from the "Whipper". Soon all that could be heard was the continuous throbbing of the motor as the bus made its way cutting through the night.

* * *

TORCH BOOK OF THE MONTH

You'd Better Come Quietly by Leonard Feeney, S. J. (Sheed and Ward, New York and London). Although this volume is more than a year in publication it continues to be held high in reader's lists. You will enjoy this famous poet's treatment of every conceivable subject. You must read to appreciate.

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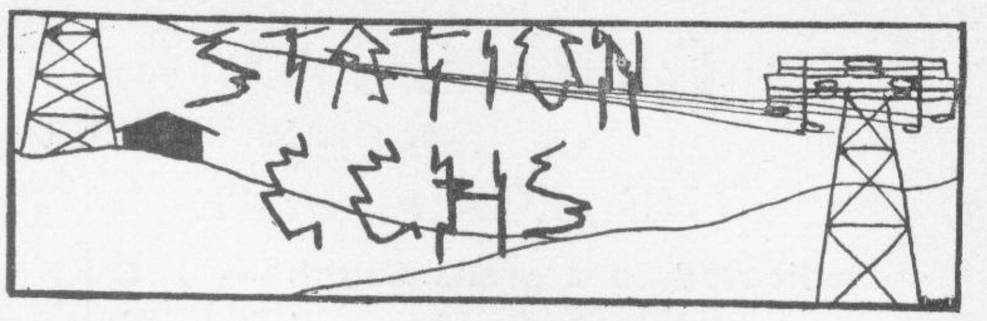
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A. B. C. Spotlight, Albany Business College, Albany, N. Y.

Mi Mo Mu, St. Francis de Sales, Utica, N. Y.

* * *

"Congratulations to the Freshmen who are still leading on the honor roll."

—**The Golden Wave**

* * *

"We are glad to hear that the Seniors starred in their play 'America First'. Good luck, Seniors."

— **The Clarion**

* * *

In the **Skeenic News** there is a good topic on trapping animals and then there is a column named "Boners from Exams" which is a good article to show us the silly mistakes made on some of our exam papers.

* * *

The paper named **Mi Mo Mu** is new in our column of exchanges and is a very interesting paper with a Get-Acquainted Contest page.

C. C. H. S. GRADUATES SUCCEEDING IN BUSINESS

A partial list of C. C. H. S. graduates, who are also former students and graduates of **TROY BUSINESS COLLEGE,** who have gone to employment in recent months.

EDWARD BRENNAN,	Swift & Company
JOHN BURNS	State Unemployment Ins.
LEONARD CALDWELL,	Stanton Brewing Co.
NANCY STRATTA,	Troy Record Company
RUTH PAGE,	State Department
HELEN DINAN,	Washington, D. C.
DOROTHY DUMBLETON,	G. E. Electric Co.
MARY HURLBUT,	Rens. Polytechnic Inst.
JAMES O'DONNELL,	John Leggett & Sons
JUNE SZUMOWSKI,	Wells & Coverly
DOROTHY DILLON	Watervliet Draft Board
KATHRYN O'BRIEN,	Merchants Credit Assn.
ELIZABETH McMAHON	Watervliet Arsenal
MARJORIE BROWN	Washington, D. C.
JANET BAXTER,	Montgomery Ward Co.
EILEEN REEVES,	State Department
JOHN J. CONNORS,	Stanton Brewing Co.
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